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DR. MESHAKA.

MRS. MARY B. CRAWFORD.

MICHAEL MESHAKA, or the "Father of Nasef," as he was usually called, was a man of such marked character, and was so long identified with the mission in Damascus, that a short account of his life may be interesting to some of your readers.

He was born in a small village in Mount Lebanon, March 20th, 1800. He grew up in the Greek Catholic church, accustomed to observe its forms and ceremonies, but as soon as he came to think for himself, he saw the folly of some of these. He tells us that he was disgusted by these four doctrines: the claims of the priesthood to be the successors of Christ, and like him able to forgive sins; the offering of worship to dead saints and to the guardian angel and asking their intercession; the worshipping of images, and the pretended sacrifice of the mass. As he knew nothing of Christianity except as he saw it in the corrupt Eastern churches, he concluded that Christianity itself was false, and that God only requires of us to walk uprightly and justly as we are taught by the light of nature, implanted in us.

When he was twenty-one years old Rev. Jonas King, who was afterwards for a long time a missionary in Greece, visited Deir-el-Komr where Meshaka then lived, and addressed the people, but he had no private conversation with him, and received no special benefit from his visit, although he admired his patience with opposers and his humility, so different from the conduct of their priests.

Nearly fifteen years later, after having resided some time in Egypt and studying medicine there, he came to live in Damascus, where he married and thenceforth made it his home. The first Protestant mission in Damascus was begun in 1843, and he was already acquainted with some of the Beirut missionaries, but he traces his first real good impressions to "Keith on Prophecy," translated into Arabic and printed at Malta, where an Arabic press was established many years before there was one in Beirut. He took the book at first from curiosity only, saying, "what

can this man find to prove the truth of anything so full of superstitions and lies as the Christian religion?" But before he had finished the introduction he was full of admiration for the writer and opened his heart to what he had to say, looking up in the Bible all the texts referred to. He read the book three times through within a month, and was fully convinced by it of the truth of pure Christianity. He thanked God earnestly that he had not left him without this revelation. Years after, he had the pleasure of meeting Keith the author, and greatly enjoyed telling him how much he was indebted to him.

In the year 1848 he was received into the membership of the Evangelical church in Damascus, being the first native convert. He was for a long time bitterly persecuted, but as he continued firm and had ever a reason to give for the faith he held, he eventually conquered the respect even of his former enemies and Catholic and Greek priests were often seen among his many visitors. He published several books in Arabic, mostly controversial, among them the correspondence which took place between him and the Patriarch on occasion of his leaving the church. These books have had a wide circulation both in Syria and Egypt and have been the means of arresting the attention of many and leading them to study the Word of God.

Although he knew no language but Arabic, he had an excellent general education. He seldom forgot anything he had learned, and he always improved every opportunity of obtaining information. He was an object of interest to travelers and when they came to see him he always had many questions to ask them. Geographic, scientific and others. He had a large medical practice and a very large acquaintance among all sects and classes.

At the time of the massacre in 1860 he had a narrow escape from being murdered. His life was only saved by the active efforts of the Algerine Prince, Abd-el-Kader, who was his warm personal friend and continued to be his frequent visitor till his own death over three years ago. But he did not escape without receiving a wound in his head which so affected his sense of smell that for many years he could not endure the presence of meat. His old church enemies considered this a special punishment from God, that because he had formerly made light of fasting, he was now obliged to fast all the time.

In the year 1871, Dr. Meshaka had a stroke of paralysis which affected his right side and he never walked again. He improved a little after the stroke and learned to use his left hand for working and for writing and wrote very beautifully with it. He was very large and heavy and all these years sat on a cushion in an upper room in the winter, and was carried down to a cooler lower room for the summer. But he was not idle. All the new books published in Arabic found their way to his desk, many of them gifts from the authors or translators. Several periodicals were regularly taken. He wrote an autobiography or sketch of his family. Besides the eight religious books he had already published, he prepared some others, among them a higher arithmetic, and a primary one, and also a curious calender carried up to the end of the century and giving dates according to the five different modes of reckoning time, in use in the Levant: Western, Eastern, Moslem, Jewish and Coptic. He also did some curious handiwork as gifts for his friends. He had many visitors from every sect and from every class of life who came either to show their regard or to ask his advice or assistance.

Helpless as he was, he was still the center of the family life, and each day his large family of children and grand-

children, who lived close about him, were all accustomed to come to him for his greeting and his blessing,—a perfect example of an Oriental patriarch.

He was always a sufferer, and sometimes a severe one, but there was no more cheerful place than his room, where he was always ready with a warm welcome, and often playful conversation, with his friends. The last few years his pains were more severe, and his spirits at times less buoyant, but he still bore up patiently, and advanced Christians could learn lessons from his resignation.

He had waited nearly seventeen years when, on June 24th, 1888, a second stroke laid him prostrate. He was not able to speak afterwards, but could make most of his wants known by signs, being able to move one hand slightly. His mind was still clear and he had evident delight in hearing the word of God and prayer. After lingering for twelve days, he was released from suffering and called into the immediate presence of his Saviour.

His funeral was attended by such crowds as rarely gather for the burial of any private citizen.

He has left a void in our church in Damascus that will long be felt. Although he had not been present in the congregation for many years, he was often consulted by both missionaries and people about their affairs and his advice was always valued.

He left four sons, two of whom have long been connected with the British consulate and the eldest is also the consular representative of the United States government, a position which his father formerly held. The two younger sons are graduates of the Beirut Protestant Medical College, and are physicians in good standing and with a lucrative practice.

Dr. Meshaka would have been a great man in any country, but here, where upright Christian men are so rare, he was indeed a shining light. May his mantle fall on his children and on all who came under his influence.

We glean the following additional items with reference to Dr. Meshaka from an article from the pen of Dr. Crawford which appeared in the *Missionary Herald* of the Presbyterian church of Ireland:

"He belonged to a family, one of whose ancestors, a shipowner and a trader in hemp and flax, from which he received the name Meshaka, emigrated early in the last century from the island of Corfu and settled at Tripoli on the coast of Syria.

He early became acquainted with the missionaries of the united Irish and American Mission at Damascus, Messrs. Robson, Porter and Barnett and Doctor Paulding, and through their teaching he came to a fuller knowledge of evangelical truth. He was the first native Syrian admitted to the membership of the Protestant church in Damascus, and one of his children the first child of native parents baptized by the mission. This step of his provoked the wrath of the Greek Catholic clergy and brought upon him bitter persecution. The Greek Catholic patriarch, Maximus Muzloom—patriarch of Antioch, Jerusalem and Alexandria, who resided at Damascus,—commenced a written correspondence with him on the subjects in dispute between Papists and Protestants, in the hope of bringing him back to the communion of the Romish Church. Though a man of great ability and learning, he soon found that he had met his match in the Doctor, and, after a few letters had passed between them, he thought best to withdraw from the contest. The latter then published the correspondence as an introduction to a volume of several hundred hundred pages, in which he exposed the errors and corruptions of the Church of Rome in a popular style and with great force of argument. The book

has been likened to "Kirwan's Letters," which were addressed by Dr. Murray to Archbishop Hughes, of New York, and it does not suffer from the comparison. It made a profound impression at the time and was widely circulated in Syria, Palestine and Egypt. Some replies to the book were attempted, and to these counter replies were published by the Doctor in other volumes and tracts.

The patriarch finding that he could neither win him back by persuasion to the Romish faith nor overcome him in argument, then adopted the usual tactics of Popery and attempted to crush him by persecution. He was formally excommunicated, the people were publicly forbidden in the churches to employ him as a physician, to receive him into their houses, or to hold any intercourse with him, and various calumnies against his character were put into circulation. This persecution he had to endure for several years, but succeeded in the end, by a consistent godly life, in living it all down and in winning the highest respect and confidence of all classes of the community, Mohammedans as well as Christians. Many of the former were his warm personal friends and admirers, among them the Mufti of the city, a man of great learning and respectability, and the late Emir Abd el-Kader, the Algerine chief, who after his capture and imprisonment by the French was allowed to reside in Damascus on a pension from the French government.

In his room at times might be found assembled Christians and Jews, Mohammedans and Druzes, upon all of whom alike he lavished the treasures of knowledge and wisdom with which his mind was stored. And in such meetings he never hesitated to express confidently, though kindly and courteously, his own religious convictions, and to proclaim those truths of the Gospel that had become so precious to his own soul.

After he lost the use of his right hand, he learned to write with his left, and in this way wrote a volumn of 382 pages, containing a family history and a sketch of the events of his own time in Syria. This volume has not been published, as it contains too many heavy indictments against the Turkish government, to permit of its receiving the required license of the censor of the press for its publication.

His chief delight was found in the study of God's word. Many a time has the writer found him poring over its sacred pages, and many a question has he been asked concerning the meaning of passages that were at the time the subjects of meditation. His eyesight was so good even to the last that he was able to use a small volume printed in the smallest Arabic type. In this little volume he had placed a great number of marks to enable him to find without difficulty such passages as he might desire to refer to afterwards. And this little volume he continued to read over and over, year after year, until his memory was filled with its priceless words.

His funeral was attended by thousands from all classes and sects, showing the great and universal respect with which he was regarded. Not only was the church in which the religious exercises were held, together with the ground around it, filled to overflowing, but hundreds remained standing in the adjoining street, unable to get access to the building; and throughout the whole course of the funeral procession, a vast multitude lined the streets, filled the windows and covered the housetops. The body was laid away in the little cemetery belonging to the Presbyterian Mission, near the East gate of the city.

In person Dr. Meshaka was tall and large and of commanding presence, with a countenance expressive at once of strength and benevolence. He would have attracted attention in any assembly

of men. In his death the Mission in Damascus has lost a staunch friend and a wise counselor. He was ever ready to use his influence and his pen on its behalf and in defence of the truth. He has sometimes been styled the Luther of Syria, and in any history of the revival of evangelical Christianity in these Eastern lands his name must hold a prominent place.

OUR OBLIGATIONS TO OUR OWN MISSIONARY.

MISS MATTIE E. ANDERSON, CRETE, PA.

AS the Lord Jesus Christ was about to ascend to the throne of his mediatorial glory he gave the solemn command to his disciples, "Go ye into all the world and preach the gospel to every creature; and lo! I am with you alway, even unto the end of the world." This command, given in reference to the evangelization of the heathen and the introduction of Christ's kingdom into the corrupt and idolatrous nations of the earth, is no less binding upon those living at the present time. Although it is not required that all should go into heathen lands and work as missionaries, yet we can all do something towards the advancement of the Master's kingdom.

When missionary societies were first formed men were sent to the East and West to proclaim the unsearchable riches of Christ to the long neglected heathen. From that time till the present day, hundreds of men and women filled with the same spirit, have followed in the footsteps of these fathers of modern missions, until at last we, as a Presbyterial society, have our representative in the person of Miss Corbett. And what are our obligations to her who has left home and friends, and gone to carry the glad news of salvation to the benighted heathen? Will we not give liberally for her support?

As we have undertaken the work of supporting a missionary, it is our duty to see that the contributions for this purpose shall be regularly continued each year. Should there be any failure to do this the burdens of the Board will be increased. But we earnestly hope that there will be no such failure. Only let every society keep up its meetings and every Christian woman take an interest in the work, give it her sympathies, her prayers and her offerings and then under the blessing of God there will be no possibility of any failure or lack.

But some may say, "We cannot afford to give so much; we must buy for ourselves the luxuries and comforts of life." Has not Jesus said, "If any man will come after me let him deny himself?" And how far removed from selfishness was Paul when he exclaimed, "I am made all things to all men if by any means I might save some." We expect self-denial in our missionaries, but they are under no more obligations to practice self-denial in going than we are in giving of our means to send them. It is sometimes said that money will not convert the world. We admit that it will not. But it is equally true that the world will never be converted without money. We have no right to expect God to work a miracle for the conversion of the world. He has ordained that it shall be accomplished through human agencies, hence it is our duty to contribute largely and freely for the accomplishment of this end.

But there is another need essential to the work, and that is prayer. Paul, the model missionary, deeply felt this need, and again and again entreats the prayers of the churches: "Brethren, pray for us." Then let us pray earnestly and fervently.

that the power of the Holy Ghost may be ever with our missionary, and that she may be instrumental in converting many. But to pray, "Thy kingdom come," and yet do little, or nothing, to bring about this result, is absurd. It is not more unreasonable to act thus than for a man to fold up his arms and pray that God would, by a miracle cover his fields with a golden harvest. We believe that God will answer prayer; and yet there is a sense in which we must attempt to answer our own prayers.

And let us remember that the obligations rest not upon a few of us, but that they rest alike upon all. It is the duty of every individual Christian to resolve to do the part that belongs to himself or herself and to say in the language of Joshua, "As for me and my house we will serve the Lord." Oh! for more zeal to arouse us from our slumbers, and to stimulate us to noble and heroic deeds for the honor of Christ and the salvation of a lost world. If but a single soul be saved through the instrumentality of our missionary, that soul alone is of more value than a thousand worlds. It has been delivered from the untold agonies of hell, and raised to the unspeakable joys and glories of heaven. If the salvation of but one soul be of such infinite importance, think, dear friends, of the millions of heathen going down to hell who depend upon us for salvation.

Then let us be up and doing, remembering that God has just as much claim on our time and labor as he has on our money. He says, "Go work today in my vineyard," "Whatsoever thy hand findeth to do, do it with thy might." Beautifully has it been said:

"Do something—do it soon—with all thy might;
An angel's wing would droop if long at rest,
And God himself, inactive, were no longer blest;
Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow,
In many a branching stream and wider grow;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers.
'Tis infamy to die and not be missed,
Or let all soon forget that thou dids't e'er exist."

Then let us not delay for we know not how soon the Master may call for us. Within a short time two of the members of this congregation have passed from earth; gone to their eternal reward and we are admonished by this "to work while it is day, the night cometh when no man can work." Then let each one of us try to do our part and the Master will reward us according to our work.

"If we cannot give our thousands,
We can give the widow's mite;
The least that we can do for Jesus,
Will be precious in his sight."

*A CHRISTMAS BARREL.

MRS. A. C. MORROW.

DR. CHARLES is a clergyman with a salary in the thousands, so his family never lack comforts and enjoy many luxuries. One Sabbath morning last November the Doctor said to his wife and children, "How would you like this year to take the money we usually spend for holiday gifts and send it to a minister's home on the frontier? I know one home in Minnesota where they are suffering for the necessities of life. Do not answer me now," he went on, as his wife was about to interrupt him, "Think it all over and let me know your decision just before supper Thursday afternoon. If we do it let us do it cheerfully and after due consideration, but let us decide independently of each other and without consul-

tation."

The days sped quickly and Thursday, as they gathered in the study, the father said, "Well, I shall be happy to send my Christmas to the Lord's poor up on the frontier. Wife, what do you think about it?"

"I made up my mind instantly the moment you spoke about it that it was the thing for me to do."

Then he looked fondly toward his daughter, never doubtiug what the answer would be, and asked, "Well, Alice, and you?"

"Yes, papa," she began, but was stopped by their twelve year old Willie. With a cry of dismay he jumped from his chair and bursting into tears ran hastily from the room. They all knew what it meant. Willie always went alone to pray when anything troubled him. They waited for him silently, asking the Father to help him to decide rightly. Fifteen minutes afterwards he came down with a smiling face, and putting his arm around his father's neck, said, "It's all right, papa, I am sure I shall be glad to have it as you wish."

The next ten days were happy ones. The family to whom the Christmas barrel was to go consisted of the father, mother; a boy of Willie's age and a sweet little girl of eight. An official in the church had quietly discovered some of their needs and made them known to the Doctor.

A chief pleasure as they packed the goods was in attaching an appropriate scripture to each gift. The pastor's arctics contained a slip on which was written, "The steps of a good man are ordered of the Lord, and he delighteth in his way." The wife's cloak carried this message, "My God shall supply all your need according to his riches in glory by Christ Jesus." On the doll that Alice dressed with so much care was pinned, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." On the boy's sled Willie painted prettily, "Even a child is known by his doings whether his work be pure or whether it be right." Nestled between the heavy warm blankets, lay, "Rest in the Lord and wait patiently for him." Even the check the Doctor put in as his share had written on one corner, Heb. 13: 20, 21. So every token, large and small, carried with it a message from the Father.

It must be confessed that the two weeks before Christmas were long, quiet ones. No planning, no plotting, no shopping, no secrets, no stockings hung on Christmas eve, and no loving confusion on Christmas morning. But when grandma, who came to spend the day with them, said to Willie, "I am sorry you did not get any presents to-day," the boy answered cheerily "I did get SOME, grandma, and I am happier for I think the money has gone where it will do more good." He was quite sure when two days later came the following letter:

BLITHEDALE PARSONAGE.

MY DEAR, DEAR FRIENDS—God bless you. You can never know here, and I think you will scarcely know even when you get to heaven, all the blessedness your Christmas barrel brought to our home.

I wish you could have seen our Roy dressed in his new suit dancing with delight because he need not stay home from Sabbath-school any more; or sitting by the window reading to his sister out of the Pansy; or coasting with his sled, which he confidentially informed Bertha was the best that is manufactured. You should have seen my darling when we put her doll in her arms. She smoothed its hair, examined its clothing, and hugged and kissed it. At night she put it in the little chair you sent and set it just in front of her bed. "So I can see it the first thing in the morning, mamma," she explained. This morning she said to me, "Do you know what I would do if I

was rich? I would buy a big doll for every poor little girl in the world and give it to her." And a few moments ago I heard her say softly as she kissed the dolly's cheek, "I love you better than anybody else in the world except papa, and mamma, and Roy, and Mooney, and that little boy who gave you to me."

But in spite of all your lovely gifts to me and mine, Christmas would have been a sad day to us all but for that envelope containing the Doctor's check, and I must tell you why. Three years ago when my father came to live with me he brought a cow which had been in his family for years. He died soon after and grandpa's last gift to the children has been cherished in memory of him ever since. The door from the kitchen leads to her shed. Half a dozen times a day will the children go out to pet or play with the faithful creature. They climb on her back and dress up her horns and stroke her neck and kiss her face. You see they had no playthings and she was their only pet; loved all the more that she gave the delicious milk without which they would have been obliged to sup on bread or corn meal only. Times have been unusually hard and cash almost impossible to get. Economically as we have lived our grocer's and feed bill had run on and up until the storekeeper, who is not a Christian, had made it so unpleasant for my husband in the church, that we had decided to let him have Mooney to pay the debt.

Bertha heard us talking about it the day it was decided, and when she comprehended what it meant she threw herself on the floor in a passion of tears "Mamma, mamma," she wailed, "I can't bear it, I can't bear it, can't bear it." What could I say? My heart seemed made of stone. I let her cry. Presently she got up and went into the bedroom. I thought she had gone to pray, and went and listened. "Dear Jesus," she sobbed, "Don't let Mooney be sold, please don't. She's all we've got. Please don't." Then she grew quiet. When she came out my tears were flowing as bitterly as hers had been.

"Mamma, you musn't cry," she said, her own eyes full again. "I have asked Jesus not to let Mooney be sold, and he won't, and while I was about it I thought I might as well ask for a doll for Christmas and a sled for Fred." A doll! a sled! and Mooney not to be sold! The child might as well pray for the moon, I thought, bitterly. For we had not a cent in the house and arrangements had been made that they were to come and take Mooney for our debt in the morning. I don't quite know how I got through the rest of the day. At twilight the barrel came. After husband had opened it and taken out garment aftar garment, and gift after gift, and read the blessed scripture texts, I slipped away and down on my knees where my baby had prayed, and begged my Father's forgivness that I had ever doubted his love, and besought his choicest blessings on you and yours. I shall love you and pray for you every day that I live 'till I meet you by and by and thank you in heaven.

* Printed as a leaflet by *The Illustrator*, 828 4th Ave. S., Minneapolis, Minn. Two cents apiece, 15 cts. a dozen, $1 a hundred.

WORK IN VIRGINIA.

MISS JENNIE BRYAN.

Another term has opened at Bluestone Mission with fair prospects. There are now more students enrolled than at this time last year, with the prospect of an increased attendance so soon as the crops are safely garnered.

We miss, it is true, the advanced students of last year. But we are comforted

by the thought that they too are standing at the teacher's desk, and that through them the work of the mission is multiplying itself. We are glad to know that some of these hold certificates of the first grade, and that they look forward to still higher attainments. The fields of journalism, politics and the sacred ministry are holding before them opportunities for usefulness, which it is their hope and purpose to improve. It is thus that the good seed of the kingdom is scattered abroad.

During the summer the teachers have not been idle. Miss Livingston has been rendering good service to the school and to the Master by her talks to societies near her home in the North. The hearts of our good friends have been stirred anew, and fresh interest awakened in the work of God among the freedmen.

Mr. Ramsay and the primary teacher endeavored to extend their acquaintance among the people by visits to the various surrounding towns. At the different places they delivered lectures upon matters relating to education and to the home. Mr. Ramsay is a lecturer of no small ability, and more than once was interrupted with bursts of applause. The unanimous decision of the people was that they had been informed and benefited.

At Henderson, North Carolina, the people were so aroused that they declared their intention to petition the Board for the removal of the mission to their midst. They besought us to stay longer, and pressed us with invitations to return. The pastor of the First Baptist church was so pleased with the sermon on "Salvation" that he publicly expressed his delight in the announcement that he "was so tickled he did not know how to behave himself." The people of the town were no better pleased with what they heard and saw of the visitors than we were with the people.

Isn't it true that writers upon the Negro usually discuss the race as a race? Wouldn't it be better to treat of them as we do of white people, by communities and individuals? It is true that the colored people, as a people, possess in common some distinguishing characteristics. But after all it is true that "God hath made of one blood all nations of men to dwell on the face of the earth." The same circumstances which retard or help the growth of a white boy, retard or help the growth of a colored one. The black face has to begin a little farther back, that is all. There are not the generations of Presbyterian preachers behind them which made Emerson's babe a thousand years old. All that inherited tendencies, all that home influence does for the white child, education must do for most of the black ones. They do not start equal in the race. The impress of the fathers is upon them both, but the marks are very different. On the one is the stamp of intelligence, of moral sense, of culture. Upon the other is the brand of ignorance and vice.

The wonder is not that so few of the colored race, but that so many of them reach the higher planes of usefulness and manhood. Their minds have been enslaved by the darkness of sin and slavery, until numbers of them have been stupefied into a soul paralysis which has deadened their moral sense. They glory in their shame, knowing not that they are spiritually blind and lame and maimed and halt.

And yet out of this wretchedness and ignorance and vice many of them do arise into the glad sunlight of the pure and spiritual. The change is gradual, but the growth is certain. Let us hear from the lips of one of themselves—a Bluestone boy.

"There has been a great change wrought here since the Mission was established. A change which I think no one but those who have lived here and watched closely the different steps made

by the people, can understand; a change which no one thoroughly realizes but those who have, to an extent, begun to see the light of knowledge shining forth with its brilliancy. I believe a person who has lived in darkness can, when placed in the light, realize the change better than one who has always lived in the light. This change has been realized in the last few years more than heretofore. Ignorance, prejudice and superstition have in these years been rooted out of persons from whom I little supposed it could be. These very ones are now toiling towards the light. Be not discouraged with your labors here with us, for you have not labored upon edifices that will fall, upon brass that time will deface, or upon marble which will crumble into dust, but upon minds which shall brighten to all eternity. May God bless all your efforts, and may you receive at last that benediction which is pronounced upon all his blood-washed ones." It is thus that he wrote to one of the teachers.

Another student says: "I would not close my eyes against the light, and turn my ears away from the truth, and bar the door of my heart against understanding. Verily if I did, would not the Lord hold me accountable? Ah! when I think of the starving, praying that the truth may shine in their hearts—and I turn away from it—it is too much. When I remember my standing out in the cold, unable to do anything myself, the Lord chose to open the way for me, and sometimes it came to me as wonderful as to Elijah. I believe that our race will receive recognition when it is educated, and I hope to fill the place of a significant figure in its ranks. When I think of the instruction I have received at Bluestone, it makes my very soul rejoice. Yes, it was there that I was encouraged, instructed and helped on to the higher, purer, the divine life. Ah! words can but feebly express what I owe to Bluestone. There are some thoughts I would like to emphasize; *live right*, *do right*, *be right* and your life will tell for God and humanity."

I have chosen to give the thoughts of these boys in their own words, in order that our friends may read for themselves the minds of those who have been surrounded by the influences that conspire to educate in the best way.

Where we find railroads and business activity, there we find the colored people awakening to their opportunities and responsibilities. Where there is an absence of those things which make for civilization, there we find the ignorance and stupidity which the lack of these produce in the whites. In the woeful condition of the one, as well as in the improvement of the other, there is hope, for it shows that the same food is required for all, that they may grow thereby; and that the lowly condition of the black man is due to causes which can be removed.

Missionary Correspondence.

NORFOLK, VA., OCT., 17, 1889.

DEAR SISTERS:—We have good news to tell you. A precious season of reviving from his Presence has been sent to us, in the outpouring of the Spirit upon our school.

About two weeks ago revival meetings were commenced, conducted by Rev. Wm. Wallace, our principal. For some time previous to this a feeling of seriousness had been manifesting itself, and we felt as Christian workers, that the time had come to thrust in the sickle and reap precious sheaves for the Master; and by his good spirit upon us, the result exceeded our anticipations. We do not

know the exact number, but there were in all more than one hundred conversions. Of these the greater number were of our pupils, and we have good reason to believe, not only from what we see and know, but from past experience, of the permanent results of these reviving times, are truly "born again."

One memorable Friday during our meetings, we can never forget. Dear Northern friends, how we wish you could have witnessed the scenes of that day. There were between forty and fifty of our pupils converted. Coming in weeping and mourning for sin—perhaps in a few minutes going their ways rejoicing, to "tell their friends how great things God had done for them." The simple faith with which so many of them received and accepted the "truth as it is in Jesus," was beautiful to see, many just walking right into the "Path of Life" as soon as it was shown them.

In this work the power of the Spirit to bless and use his own word to convince and convert souls was wonderfully seen, the workers mainly confining themselves to a few simple and plain texts, showing God's way and plan of salvation. 1 John 1, 9, came with power to many souls, showing them the way from "darkness to light."

As we saw with what sweet and simple trust the little ones so quickly yielded themselves to Christ, we learned new lessons of trust and faith in Him who we know specially loves and cares for the lambs of his flock.

These are the people who are not *ashamed to confess Christ.* It is one of their customs, as soon as they are converted, to go to their friends, and with much hand shaking, and many tears and joyful demonstrations, to tell them of their new-found peace. In this as in other things, the result of education and culture is seen; our pupils, especially the older ones, who have been some time in the school, casting aside the form of words they are taught to repeat at such times, and expressing their peace and satisfaction, not in a set form of words, but in the language of the heart. One little girl in the joy of her "first love" told her teacher she "had got a new soul, a bran new soul, me thankee Lord." We wish you could have seen her face as she said it. In the course of the meeting, Mr. Wallace asked some of the young converts to stand up and tell how they found Christ, and they did so, and in few and simple words, without fear or embarrassment, told how they had come feeling sorry for their sins, and just gave themselves up to Jesus believing on Him as their Saviour, and how the peace and joy came in as they confessed him. It was a beautiful and touching sight to see these young disciples thus calmly and simply giving their Christian testimony. And how we wish you could have heard the trustful and earnest prayers that these young Christians, many of them mere children, offered in our meetings, their special petition being that others might know their Saviour, too.

This Friday was the "red-letter" day in our revival, but the work of the Spirit went on from night to night with a number of conversions at each meeting.

God has indeed blessed us, and the hopeful and helpful influences are felt and seen in every department of our work. Not only in more and better work from them who are now for the first, trying to *live* for him who *died* for them, but on those who were already Christians, in reviving and quickening to new earnestness in the Master's service.

Teachers and pupils are drawn together in bonds of Christian sympathy and love, and with renewed vigor and earnestness, we are resolved "to press toward the mark for the prize of the high calling of God in Christ Jesus."

MARGARET KUHN,
CATHARINE JAMISON.

Extracts from a letter written by Miss A. Y. Thompson, of Cairo, Egypt, to the W. P. M. S., of the 1st Presbytery of Ohio:

"The house where I hold my Wednesday evening prayer meeting seemed more like a hot-bed for disease today than I have often realized. Sometimes when travelers are in Cairo they wish to see native houses, and generally ask to see some rich people and some of the poorer ones in their homes. Last February there were two here who seemed much interested in all that could be seen, although not religious workers themselves, and I promised to take them to the house of a Bey, &c., after taking them to a house where I had to call and conduct my meeting. At the door of the first house (the ground floor was not occupied excepting as a kind of stable) one of my companions in a distressed way said, "Do you carry camphor with you, here is a bad odor?" I told her no, I had not thought of it. At the next place, as we entered the dirty passage and saw some of the people in the court one looked anxiously at the other saying, "Sister, I feel sick. I think we had better go back to the hotel. I suppose you (addressing me) have become accustomed to these things by degrees."

I found the first person I visited today in her dark room complaining of not being able to get up stairs to the meeting. In the next dark abode the woman had her big child on her shoulder half crying and sick. He had had measles and now had other ailments that made his case serious. In the next house the women were preparing to have the afternoon weeping over the death of an old man eight days before, who did not want me to read to him from the Bible. Last week the women asked me in to read and pray with them. I have been teaching two of them almost against their will to say the Lord's Prayer. In the far side of the court two of my regular pupils were preparing and measuring wheat to be taken to the mill, and they asked me to go up stairs, which I did. In one room one poor woman was grieving over her child's illness from measles, in another the baby had whooping-cough, &c., &c. There were four or five in a room on the same flat who were at leisure to sit down and listen to me. I had prepared for the meeting 1st Timothy 6 : 8. On leaving, the married daughter of one of the women insisted on my re-entering to drink coffee, which I did, and had an opportunity of speaking again. What would you think of a prayer-meeting at home carried on under such circumstances? "Cast thy bread upon the waters for thou shalt find it after many days."

I visited a house today where the man had eighteen children by his first wife. She and all her children are dead now and three of his second wife's five children. I got my dress filled with bugs of all sizes but had an opportunity of speaking to the man who is careless about religion. * * *

DHARMSALA SANITARIUM,
India, Sept. 5, 1889.

DEAR READERS:—We have frequently heard about the zenana work in the cities and villages on the plains, but seldom anything about the poor Hindu *Hill* women of the Himalayas, and indeed it is but little that we have been able to do among them, although just as needy in respect to the gospel as the heathen women on the plains.

We had the privilege last year of visiting some of these women in their homes and telling them the "Glad tidings of salvation," and last summer for a few weeks Mrs. Caldwell had a little school for their children, which met on the veranda of the house in which she was living. They were taught to read in the Hindi language, and received instruction daily in the scriptures, and some of them

could repeat verses of scripture, the commandments, and the Lord's Prayer, and could sing a few gospel songs in the native metres, and the 115th psalm. I think, too, the parents have learned something from the children. It is usually difficult to visit the women in their villages, as most of them are quite a distance from us, and when we are up here it is generally the rainy season, and at times it is almost impossible to go to them.

Before giving an account of today's visit I will briefly give a description of these Hill people and their villages.

They are Hindus or idol worshippers. Their idols are usually made of stone, and most frequently are images of the sacred cattle. Their little Hindu temples or shrines are found here and there on the mountain sides and in the valleys. Their villages are usually quite small and are near any little piece of land that can be cultivated. Their houses are built of stone, and usually have two stories, but both so low that it is necessary to stoop in order to enter the door. They are built around a court or yard, in which the cattle are kept mornings and evenings, and where they weave, shell their corn, and do other work.

The principal occupations of these people are herding sheep, goats and cattle, and tilling the ground. The women, as well as the men, carry heavy loads on their backs, in long cone-shaped baskets.

As this morning was rather fair, some of us concluded to go down and visit a few of these villages, perhaps a mile and a half away and several hundred feet below. As we drew near one viilage we met half a dozen women and as many men and boys, carrying large baskets of charcoal on their backs, and three women with baskets filled with leaves. On seeing us they put down their loads to rest awhile, which gave us a chance of speaking a few words of the gospel to them. We sang a few bhajans, religious songs in native metres, and also part of the 115th psalm; and Miss Thiede, a German lady, a member of the Presbyterian Mission, who came with us, spoke to them about the Saviour in the Hindi language. We then went into the little village and were seated on low bedsteads in the open court. A number of women and children gathered around us, and we sang a few bhajans and the 115th psalm, some of the children joining us in the singing. Then some parts of the scriptures were explained to them, to which they listened attentively; and after hearing the children repeat some verses they had been taught last summer, we left and went to another village only a little distance away. As we approached the village we heard the sound of music, resembling that of the violin somewhat. As we came nearer we saw a man playing on his instrument and his little daughter dancing, while the villagers were standing around looking on. Pretty soon we told the man that if he would stop *his* music awhile *we* would sing them some of our songs, he complied with our request and we sang several songs, to which all listened very attentively. A few women were present, who gave good attention while we told them of "Jesus and his love."

In the court of this village two *men* were weaving. A few weeks before when Mrs. Caldwell and I were there the *women* were weaving, and as a general thing the men and women do the same kind of work. Both are seen at the looms, herding the sheep and cattle, working in the fields and carrying heavy burdens.

In giving a discription of the costumes of the women, I might say the dress is somewhat similar to the "Mother Hubbard" style, and is made of coarse, heavy woolen cloth. But instead of a belt a long, strong cord or light rope of black woolen yarn is wound around the waist a number of times, and over the head a small chadar is worn which com-

pletes the costume, except a large amount of jewelry, which is worn on the toes, ankles, fingers, arms, neck and head. Some of the women are quite good looking, and are rather more intelligent than some of their Hindu sisters on the plains, but are very superstitious and bigoted idolaters. After spending about an hour at this village, we noticed the clouds gathering, and as soon as we began to climb the mountain the rain commenced, and before we reached the top, came pouring down upon us.

Yours sincerely,

B. G. LYTLE.

S. S. CITY OF ROME, Oct. 24th.

DEAR FRIENDS:—I know you have often thought of us since we parted on the deck of the "City of Rome," and will be rejoiced to hear that we have had a very pleasant voyage. All have suffered more or less from sea-sickness except Mr. and Mrs. Nichol and Miss Gordon. They are the only ones who have gone to the table every meal. I took lunch the first day, ran away from the table at dinner time and did not get back until this morning at breakfast.

The weather has been very fine, no storm or fog. I never saw the Atlantic so smooth. May we not believe that it was in answer to prayer? We found about one hundred and eighty passengers aboard. Several missionaries beside our party; a few English gentlemen and ladies; but the greater part of the company was made up of Barnum's show troop. It was amusing to hear of the remarks that were made in regard to the two bands, viz., circus and missionary. One lady said, "Well, if our ship has to go down, I want to get into the boat with the missionaries." Another thought that she would rather be taken for a missionary than classed with the show people.

On Sabbath, Mr. Fife preached an excellent sermon on the "Two foundations," as given in Luke, and we were all glad to see many of Barnum's troop in the audience.

The trip across the Atlantic had not much variety. A few sea gulls, jumping fish, a whale or two and one or two passing steamers is all we had to look at from the time we left New York harbor until we reached Queenstown. No, I forgot, we did see land one day,—Cape Race, I believe, on the banks of Newfoundland.

We have found the "City of Rome" very comfortable, food good and plenty of it. Our ship is five hundred and eighty-six feet long and burns three hundred tons of coal in twenty-four hours, has accommodations, I am told, for about one thousand five hundred people, counting all classes.

Tomorrow we expect to reach Liverpool, and then go direct to London. We do not know just when we will be on the sea again, but about the last of the month. We are a happy party, all looking forward with much pleasure to the work before us.

I look back with much pleasure on my stay at home, and feel refreshed, soul and body, and much stronger for my work, for having been with kind friends at home.

My writing has been done very hurriedly, as I was not able to do any until today, but I know a few lines even poorly prepared will be welcomed from the travelers.

Yours in the Master's work,

EMMA D. ANDERSON.

"No race has ever risen above the condition of its women; nor can it ever be so in the history of the world. The boy is father of the man, but the woman is the mother of the boy, and she determines the whole social state of the generations that are to follow."—DR. G. E. POST, *of Syria.*

Young People's Department.

CHURCH HISTORY.

Mamma.—Children, if you are now at leisure, we will close our study of the fourth century with some items from the lives of some of the most prominent Christian men of that period.

Robby.—Yes, mamma, and you promised to tell us about the sons of that good king, and I want to know their names.

Mamma.—Well, the names of his sons in history are Arcadius and Honorius. They were the last of the successors of Augustus and Constantine, whose authority was acknowledged throughout the Roman empire. Arcadius was born in Spain, but was educated in Constantinople, and reigned over the East—Thrace, Egypt and Syria. Honorius governed Italy, Africa, Gaul, Spain and Britian. They were both young when called upon to assume power. They were never strong men in character or in principle, as was their father, although we read of much good done by Honorius during his reign. But Sarah can read you or tell you more of these Emperors than I can.

Sarah.—Yes, Robby, but not now, for we want mamma to spend this evening in talking of the church.

Mamma.—My thought was to gather up something from the lives of those we know as "The Fathers." One whose memory we love to cherish, and not much known, was Ephraim, the Syrian, born in a town called Nisibis, in Mesopotamia. His parents were Christians, who educated him with great care in Christian principles. He was naturally diffident, and this, with earnest piety, caused him to live, as many others did then, a life of seclusion. A church historian says, "Few persons in that age knew how to unite real Christian life with all the duties of society." We see in this the commencement of the popish idea of monasteries and convents. Ephraim was, however, persuaded to leave his solitude and live in Edessa.

Robby.—Was he a preacher, mamma?

Mamma.—No, we think not. We hear of his being elected, but of his refusing to serve. It is said of him, "The pastoral office appeared to him awful beyond measure, requiring little less than angelic virtue." But although we do not know of his preaching, he wrote much and was industrious in all good works. At one time a severe famine raged in Edessa. Seeing little being done for the poor people, he went among the rich and gathering their contributions, purchased three hundred beds and placed them in a public hall of the city, and filled these beds with the aged poor, supplied them with food and medicine, and cared also for strangers whom want had driven to the city. We see in his work the beginning of a General Infirmary. We know not his age, but his death occurred near the close of the fourth century. Another good man in this city of Edfessa was Abraham, who lived nearly fifty years in seclusion, almost as monks did at a later period. Near to this city there was a desert, where all the inhabitants were idolaters. Many good men had been sent among them as missionaries, but were as often driven off by the barbarians. After awhile the chief pastor of Edessa, observing the holy life of Abraham, proposed having him ordained and sent as an evangelist to these idolaters. For a time he refused, saying it required his whole time to lament his own sinfulness. His pastor showed him how much better it was to work for the salvation of many souls than of one only. When prevailed upon to undertake the work he did so with fervent prayer for divine blessing. Soon he erected a church, but they expelled him from their country.

Sometime after he returned and resumed prayer in the church. to the astonishment of the people. For three years he bore their insults and cruel treatment. They could no longer resist his patience and holy life, but were constrained to hear him preach Christ and his love. All under his influence were eventually brought out of Pagan darkness into the light of gospel truth. Soon they were organized into a congregation, while Abraham continued daily preaching Jesus to them. Another important character whom you will often hear spoken of was Hilary. He was of Poitiers, in France, of a noble family. We cannot know at what age he professed Christ. He had every advantage of education. His study of philosophy was profound, but yet he was unhappy. He was directed to the study of the bible. With this study a new light flooded his mind. He was particularly impressed with the short but comprehensive account of God, "I am that I am." He studied through the old into the new testament and there learned that Jesus was the Son of God, and says "Since the Son of God became man, men may become the sons of God." His biographer says of him, "Having once learned to believe the gospels he rejects all human testimony; he now neither fears death, nor is weary of life, and presses forward to a blessed immortality." He wrote much in defence of the doctrine of the Trinity, and suffered persecution from the Arians, but lived until he was eighty years of age, and died in his native city, Poitiers.

Robby.—Mamma, I like to hear about these good men, but wish you would tell us more about the kings.

Sarah.—Well, Robby, we will hear of them again, but you know mamma wants to tell us of these good men of this fourth century.

Mamma.—Dear boy, in learning of these good men we can see how God preserved his Church through all the centuries up to our own time, and of these was Basil, called great, because of his learning and piety. His ancestors were Christians far back in the reign of the cruel Diocletian. This Basil was instructed in the truth by his grandmother, whose name was Macrina, and whose home was in Capadocia. When he grew up he went to Athens, and there received instruction from one of the Gregories. From there he went to Constantinople and placed himself under the instruction of the learned Libanius. He by industry and love of study became possessed of all the learning of his age. But secular literature did not satisfy him. His mind hungered for spiritual knowledge. He traveled much. In Egypt he met with hermits and monks, and his desire to live a holy life led him to adopt their superstitions. One church historian writing of these ascetics says, "My duty is to look for the spouse of Christ where ever I can find her, although too often disguised in unsuitable garb." Basil was afterwards ordained pastor in Cæsarea, and did much in defending the doctrine of Christ's divine nature, and the three persons one God. All students of Church history will find that denying the divinity of our Lord Jesus was an error which several times threatened to destroy the true Church. Basil also abounded in good works. He founded hospitals, and collected money from the rich so as to relieve the necessities of the poor. It is presumed his excessive austerities shortened his life. From his dying bed he instructed his people. His last words were, "Into thy hands I commend my spirit." Now we will tell you something of Gregory of Nazianzus in Capadocia.

Robby.—Sister, tell me where that country is.

Sarah.—Well, it is in Asia Minor. We learn that at one time it belonged to the Persian empire, but was taken by Tiberius, and by him made a Roman province

including Pontus, now we know it as part of Caramania.

Mamma.—Gregory was not in youth interested in divine truth, although receiving religious instruction, but marrying a lady of sincere piety, he was led through her to think more of the "one thing needful." One night he waked from sleep with the words in his mind, "I was glad when they said unto me, let us go into the house of God." Informing his wife, she insisted upon him complying with what she conceived to be the voice of God. His native town had but recently accepted Christianity. Gregory, the elder, had been appointed its pastor. Gregory, of Nazianzus, not having completed his education, was on his way to Athens. During the voyage his life was in danger from a storm which lasted three days. Gregory spent the time in earnest prayer, and devoting his life to God's service if spared. The storm suddenly ceased. Coming safely into port he was at once baptized, and afterward assisted his father, who was nearing one hundred years. In after years he was admired for his eloquence, but of him it is said that his irritability of temper, caused by a suffering body, prevented much good expected of him. The last one we will speak of was the pastor of Cyprus, living near the close of this century. His name was Epiphanius. He was remarkable for his generosity; very often he was imposed upon. His steward at one time tried to prevent him—telling him his money was almost spent—but he replied, "The earth with all its fullness belongs to God," and gave his last penny. Very soon there came to him, from a stranger, a large bag of gold. At one time two beggars agreed to impose on his kindness; one feigning he was dead, while the other asked money with which to defray all funeral expenses. Epiphanius gave him the money. He then went to inform his accomplice of his success, and found him truly dead.

Robby.—O, mamma, you have talked a long while and I suppose it is past prayer time.

PROGRAMME FOR MISSION BAND.

Singing.

Prayer.

Bible-reading. Subject, "Christ-likeness."

Young people, do you remind anyone of Jesus? Your friends frequently say to you, "You remind me so much of your mother; you have her face, her disposition." Sometimes they say, "You are the very image of her." Do you remind anyone of *Jesus*? Have you his forgiving spirit? His love? His patience? Are you growing more like Him each day? *Do* you remind anyone of Jesus?

"Our Lord Jesus is hidden from the eyes of the world; they do not see *Him*, they only see *us*. And *our* lives are to show them what *His* life is. What a tremendous trust our Master has given us! Who is sufficient for this thing?" —*F. R. Havergal.*

Our late missionary, Mrs. Martin, well said of the Hindoos, among whom she labored: "These have no opportunity of knowing anything of Christianity, except as they see it in us, or hear of it through those who see us, or are working for us."

Is anyone judging our Saviour by our lives? "Long ago, in the beginning, God made an immortal soul in his own image," fitted to be His companion and friend, in whom He took delight.—Gen. 21: 26-27. An enemy, envious of the possession, came between the Creator and His choice creation, causing a painful and unutterably sad alienation and destroy-

ing, as far as was in his power, the likeness between the Father and His child. From that hour to this, the Father's love has sought to win back the lost treasure and to restore the defaced image, so that we might be again the delight of His eyes –his "peculiar treasure" forever. It seems too good to be true. Here is the loveliest, strongest, most helpful and thoroughly good character the world ever saw. Cant. 5: 16.

He is *real*. Every quality in Him is truth itself, from everlasting to everlasting; and you and I may become exactly like Him. Our Heavenly Father has this ideal for us, to be "conformed to the image of His Son."—Rom. 8: 29; and is using every means, surrounding us with every appliance and circumstance, with this one aim in view.—*Ev. Mess.*

We do not change ourselves, but are changed into this image by companionship with Christ.—2 Cor. 3: 18; Phil. 3: 20-21.

So great is the change in us that we become as new creatures.—Col. 3: 9-10.

We are to resemble Him in love.—Eph. 5: 1-2; Jno. 15: 12; in forgiveness of others.—Col. 3: 13; in patience.—1 Pet. 2: 21-23. "Yet even hereunto were ye called; because Christ also suffered for us, leaving us an example that we should follow His steps.' 'Hereunto,' to do just as He would have done, sometimes even just as He *did* do in like circumstances; to show not *our* patience, but the patience of Jesus Christ; not mere human meekness and gentleness, but the 'meekness and gentleness of Christ.' And so on with all the other beautiful and holy qualities which shone in the life also of Jesus."—*F. R. Havergal.*

We are to resemble Him in humility. Phil. 2: 5-7; Jno. 13: 14-15; in suffering for righteousness' sake.—Jno. 15: 20; 2 Cor. 4: 10-11.

We are to be *perfect* as He is perfect —Matt. 5: 48.

Do you bear these marks of kinship to Jesus? However faint the resemblance, it must be there, and each one resemble "the children of a king," even the King of kings. Let it be our earnest prayer, that "the beauty of the Lord our God may be upon us," and that we may be made perfect through Christs' comeliness which He has put upon us.—Ps. 90: 17; Ez. 16: 14; 1 Jno. 3: 2.

In Longfellow's "Michael Angelo," the artist says:

"Some have eyes
That see not; but in every block of marble
I see a statue,—see it as distinctly,
As if it stood before me, shaped and perfect
In attitude and action. I have only
To hew away the stone walls that imprison
The lovely apparition, and reveal it
To other eyes as mine already see it."

Let us put ourselves into the hands of the Great Sculptor that He may "hew away the stone walls" of sin that imprison the Christ in us that He may be revealed to others, as the one "altogether lovely;" "the chiefest among ten thousand;" the "brightness of the Father's glory;" "the express image of His person."

"'Tis the Master who holds the mallet,
And day by day
He is chipping whate'er environs
The form away;
Which under His skillful cutting
He means shall be
Wrought silently out to beauty
Of such degree
Of faultless and full perfection,
That angel eyes
Shall look on the finished labor
With new surprise
That even *His* boundless patience
Could grave His own
Features upon such fractured
And stubborn stone.
With tools of Thy choosing, Master,
We pray Thee, then,
Strike just as Thou wilt; as often,
And where and when,
The vehement stroke is needed,
I will not mind,
If only Thy chipping chisel

Shall leave behind
Such marks of Thy wond'rous working
And loving skill,
Clear carven on aspect, stature,
And face as will,—
When discipline's ends are over—
Have all sufficed
To mould me into the likeness
And form of Christ."—*Margaret J. Preston.*

Singing.

Season of prayer for the transformation of the members of the society into the image of Christ.

Select reading, "Transformations of Grace," chapter 23 "Crisis of Missions."

Close with singing and prayer by the leader.

EXTRACTS FROM "NIGHT SCENES OF THE BIBLE."

"The voice of duty is the voice of God in our souls."

"A duty shunned, or a duty delayed, is a duty still."

"There are no dangers so much to be dreaded, as those which must be met in attempting to flee from duty,"

"We can no more flee from duty than we can flee from the presence of the Infinite Jehovah. It is only by obedience to Him that we can have peace."

"Duty done will make the voice of conscience sweet as the harps of heaven to your soul. It will make the cup of life run over with blessings. It will snatch the crown of victory from the hand of all conquering death."

"What we call failure may be divine success with God, and our sorest defeat may be the preparation for the most glorious triumph."

"When we are most weary and discouraged, and the world seems a desert, God's angel may be on the wing to bring us messages of mercy from the throne."

"We have never done enough as long as there remains anything to be done."

"Nothing is too precious for us to give to God. We never secure the full value of any possession until we give it all to Him."

"The greatest difficulties melt and vanish before a full and earnest purpose to do God's will. Light shines out of darkness for those who, in trial and perplexity, look only to Christ, and wait for the words, 'Follow me.'"

"It is the wisdom and glory of everyone's life to do the work given him by God, and to do it well. The only failure which we have reason to fear is failure to be found at our task and doing our work well, when called to give account of our trust."

Editorial Department.

To Our Subscribers.—First, will *you* not make *another* special effort to secure one new subscriber for the Magazine for 1890. Much as we had hoped to reach 5,000, the actual subscription is only 4,252. It contains interesting letters from our missionaries both home and foreign, giving fresh accounts of their work in schools and zenanas, of their visits to villages, &c., &c. Each of these letters, besides being a labor of love, costs our foreign missionaries *five* cents, just the price of one copy of the Magazine.

It gives programmes and suggestions that will prove helpful to local missionary societies and bands. It endeavors to present the *needs* and *work* of our church, as well as give an outlook into the broad field of the world, thus helping *you* to become better acquainted with the mission-

ary operations of your own church—and to love not the special field so successfully occupied by it *less*, but the whole world more.

Will you not then be energetic and persistent in the effort to secure new subscribers, and if *you* cannot do it, put it into the hands of some one who *can* and *will?*

ITEMS FROM THE ANNUAL MEETING OF THE A. B. C. F. M.

"The Broadway Tabernacle has a unique place in the history of New York City as being the anniversary home of many religious, charitable and philanthropic institutions. Many and varied have been the objects presented on its platform, ranging from the care of a few orphan children to the freedom of a race." It was eminently fitting that the Board, familiarly known as the A. B. C. F. M. (the oldest foreign missionary Board in this country) should hold its eightyeth annual meeting in this historic place, known years ago as the "Mecca of the faithful." The fervent Scotch greeting by Dr. Taylor, pastor of this church, with the assurance that he gave "a hand with a heart in it" settled at once the question of a hospitable welcome. It is said this Board was born in a thunderstorm under the lee of a haystack by five students of Williams college in Massachusetts, in the summer of 1806. They were compelled to hold their prayer-meeting in this novel place—seeking shelter from a storm—their wonted place being a maple grove. As they prayed, one of their number, Samuel J. Mills, but a boy, proposed that they send or rather *attempt* to send the gospel to the heathen and said, "*We can do it if we will.*" This is said to be the birthplace or seed-bed of *American Foreign Missions*. But is it not probable that this was the outgrowth of the seed planted in faith and love by the Pilgrim Fathers, who discussed the subject of foreign missions before they left the old world, when New England was truly foreign missionary soil? In the year 1810 four of the students, Messrs. Judson, Nott, Mills and Newell, attended a meeting of Congregational ministers of Massachusetts, carrying with them a paper expressing willingness and desire to give their lives to foreign missionary work. Seriously was this paper considered, and very earnestly they asked God to show them what they ought to do. There and then they decided to organize this American Board of Commissioners for Foreign Missions, "for the purpose of devising ways and means and adopting and prosecuting measures for promoting the spread of the gospel in heathen lands."

The first missionaries sailed in February 1812; part of them from Salem, Mass., the others from Philadelphia. For eighty years this Board has carried on its work. 1974 missionaries have been sent out and $23,000,000 have been contributed to carry on the work in Africa, Turkey, Micronesia, India, Japan, China, Spain, Austria, Mexico and the Pacific islands.

At present there are 472 missionaries from *this* country, more than half of whom are women. Twelve of these are physicians, who can 'heal the sick" as well as preach the gospel. There are 2,000 native teachers, preachers and Bible-readers. In the more than 130 high schools, there are 7,000 scholars, and the whole number under instruction is 50,000. Many noble men and women have gone out as missionaries of this Board. Our eyes fill with tears as we remember the gifted Harriet Newell, one of the first of this devoted band who laid down her life before the end of a year, and her lonely grave is on the Isle of France—but she left behind the sweet fragrance of a young and earnest life, willing to give up all for Christ's sake—Dr. Grant, Dr. Perkins, Fidelia Fiske and a host of others, who were faithful "even unto the end," and of whom it may be said the "world was not worthy." Many good

men by their royal gifts and influence have nobly sustained this Board—Dr. Anderson, William E. Dodge, Theodore Frelinghuysen, &c.

We had the great pleasure of being present at the late meeting of this Board, October 16th, and most happy are we to acknowledge the Christian courtesy and kindness extended to even the "stranger within the gates," and as it was remarked by an aged missionary to China for many years, that while there are many denominational differences among missionaries in foreign lands, and Christian workers in our own land, there was one missionary everywhere welcomed—the New Testament of our Lord and Saviour Jesus Christ. On this one foundation Christians of "whatever name" can build and rest and can clasp hands and with one heart and one mind unite in fellowship and work.

Dr. Storrs, president, thanked the churches for their "magnificent hospitality" to the Board, and then compared the New York of 1832, when the Board met here last, with the city of today, and closed as follows:

"I was struck, when that great industrial procession took place here last spring, with a circular which I received, sent by a man who probably did not know what the relations of the American Board were. It was a copy of a circular sent to all manufacturing establishments, I believe, and was addressed to me as president of the American Board, and asked for an exhibition of our characteristic products. Well, if I could have arranged a dray with a cannibal cooking a captive, and then another dray to follow it, with a brother islander singing a Christian hymn accompanied by a melodeon, I think I might have met the emergency. I had not the raw material.

We do not need exhibitions on a small scale of the work of missions. We see the characteristic product of the work when we are gathered here and [illegible] reports from all parts of the earth. We see the effect as we see the blue of the water, not in a bucketful, but in the great bay. We see the effect as we see the glory of the sunset, as a panorama that takes fifty miles of atmosphere to show it. We see the effect all over the world; and the effect will be only more illustrious and more magnificent and more world-embracing when the next meeting of the American Board shall be held in the city of New York.

The workmen die, but the work goes forward. And they die, thank God, into everlasting life, into the perfect work which is perfect rest, in the vision of the Father and in the glory of the just."

Rev. Bruce, who had labored in India for twenty-seven years with a field larger than the State of Connecticut, felt the need of coming home with his family for a much needed rest, but it was some time before he could arrange for some one to carry on the work during his absence. Finally a brother missionary saw his way clear to relieve Rev. Bruce, who proceeded to this country. Four months after his departure this brother died, when his wife bravely took up the work, and was superintending schools, evangelistic work, &c., and keeping everything moving as well as possible during Rev. Bruce's vacation. "The days of Christian heroism are not past," as some would have us believe. Rev. Bruce, with his wife and daughter, sailed for India at the close of the meeting, and he commended his younger children to the tender care of the home church.

The Woman's Board of Missions, which met in Dr. Kerr's church in New York City on the morning of October 16th, was presided over in a very sweet and dignified manner by "Marian Harland," (Mrs. Dr. Terhune.) The spirit of earnestness which pervaded the meeting was felt by all. The many missionaries who [illegible] came promptly forward

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and spoke pointedly of their work without losing time. Near the close of the session, when Mother Schauffler was presented, the audience rose. Although carrying well her burden of eighty-seven years, she seemed to like to have the pulpit desk as a support while she stated briefly her experience as a pioneer missionary. Sixty years ago she with her husband (Dr. Schauffler) set out from Cincinnati for work in Turkey, traveling by stage to Cleveland, where they took the canal for New York City, a journey of many days, and from there to Liverpool and around to Constantinople by sailing vessel, a journey of months. She encountered many hardships and dangers during the forty-seven years spent on missionary ground. In closing, she reached far over the desk and in a trembling yet resolute voice said: "One word to any young ladies in this audience who may be thinking of offering themselves as missionaries but are retarded by the dangers of travel, unhealthy climates, &c.: *Do not be afraid of dying before your time.*"

Societies all over the Church are sending to the Home Mission Secretary of the Women's Board asking for the name of some home missionary to whom a box full of things suitable to the needs of his family would be acceptable. The Secretary has tried, by every private means known to her, to find out the address of such persons, but has failed hitherto. The Women's Board would be very glad to believe that none of our home missionaries need help, but fear that many need it who shrink from making their wants known. Will Superintendents of Missions, or any other reliable persons, knowing the addresses of home missionaries to whom such evidences of the good-will of their sisters in the Church would be helpful, please send them to Mrs. H. C. Campbell, 187 Sandusky street, Allegheny, Pa.

The annual meeting of the Y. M. C. A. of Kansas, recently held in Topeka, is said to have been the grandest meeting of the kind ever held in that or any other state. Mr. D. L. Moody lent the inspiration of his presence and address. The report of the resolution committee was excellent, and a notable feature is that mission work has been added to the regular work of the association, several of the members having signified their willingness to go to Africa.

The report of the Women's Board was set up as sent, including the reference to Dr. S. E. Johnson. It is entirely possible however, that her plans may again be changed by the recent sad intelligence from India of the death of her aged mother. She has the sympathy of the whole church, and especially of our missionary societies in this sore bereavement and bitter disappointment.

The missionaries at Bluestone, Va., are very desirous of having a Christmas tree for the mission children, and ask their friends in the North to help brighten the faces and gladden the hearts of these little dusky ones, by the sight of a beaming Christmas tree. Please send all contributions to Rev. J. A. Ramsey, Five Forks, Va., as early as Dec. 10, 1889.

Monies received from Presbyteries for July number of the magazine, containing minutes of W. G. M. S. in convention at Argyle, N. Y., May 7, 1889:

Albany, $5.00; Allegheny, 15.00; Argyle, 7.00; Beaver Valley, 5.00; Butler, 5.00; Caledonia, 5.00; Cedar Rapids, 2.00; Chartiers, 13.00; Chicago, 5.00; Cleveland, 5.00; Conemaugh, 3.00; Delaware, .82; Des Moines, 3.00; Indiana, 5.00; Lake, 5.00; Monongahela, 15.00; Mercer, 4.50; Muskingum, 5.00; Monmouth, 5.00; Mansfield, 9.00; New York, 5.00; Omaha, 3.00; Philadelphia, 5.00; Sialkot, 15.00; Sidney, 4.50; Keokuk, 5.00; Wheeling, 3.25; Le Claire, 3.00; Kansas City, 10.00: Los Angeles, 1.00; San Francitco, 4.00; Xenia, 9.00. Total from presbyteries, $189.07; from sale of single copies, $20.40. Whole amount, $210.47.

Total cost of July number with minutes, $446.20. Average cost of July number, $165 to $175. Extra expense by publication of minutes, $237.20.

Our attention has been directed to the fact that the Bible Reader at Jhelum, India, extracts of whose letters appeared in November No. of the MAGAZINE, is supported by the First and Second churches of New Wilmington, in place of Second church, as stated in our last issue.

The New York *Observer* of recent date gives quite a full and satisfactory article on the mission work of the United Presbyterian church, including the recent movement among congregations, seminaries and colleges, in sending their own representatives to foreign fields. Incidents of their departure, such as farewell meetings, the missionary address of the venerable secretary, Dr. Dales, and the final sailing from New York of the very large party of missionaries for Egypt and India, are noted in this excellent account in the *Observer*.

CHICAGO CONVENTION.

The Tenth Annual Convention of the American Inter-Seminary Alliance was held at Chicago, October 17–20. About eight hundred delegates were present. representing thirty-six of the Theological seminaries of this country. Though these delegates differed as to color—the black and yellow, as well as the white race, being represented—they had a common end in view in this, their thus gathering together, viz.: diffusion of the missionary spirit among the Theological seminaries of the land, directing the attention of young men to the needs of the foreign fields, and the consideration of means and methods by which this may best be done; in other words, to consider how the parting command of Christ, "Go ye into all the world and preach the gospel to every creature," may be best carried into effect, and the individual responsibility of each in obeying it.

The seminaries of our own denomination were represented by Messrs, Purris and Wishart, of Allegheny; and Hanna, Acheson, Moore, Stewart and Bradford, of Xenia, Mr. Hanna being a member of the Executive committee.

Papers on the following topics were read and discussed: "Neglected Fields," by E. H. Rawlings, of Vanderbilt Seminary; "Denominational Comity in the Home Field," by Milton G. Evans, Crozee; "The Call for Lay Workers in the Foreign Field," by J. C. Huber, Union Biblical; "The Worth and Work of the Medical Missionary," by F. P. Lynch; "The Relation of Faith to Missionary Success," by Edward I. Smith, Yale; "The Reflex Influence of Missions," by T. E. Moore, Lane. These papers were all interesting and were well discussed, and though at times differences of opinions arose, yet throughout these discussions the very best of spirit prevailed. Addresses were made by John R. Mott, on "The Student Volunteer Movement," and by Dr. A. T. Pierson, author of "The Crisis of Missons," on "The Problem of Christian Missions," which was particularly animated and interesting. Addresses were also made by a number of returned missionaries. In addition to all this, on Thursday, Friday and Saturday nights, addresses were made to large audiences in Central Music Hall, by Dr. John Hall, of New York, on "How to Diffuse the Missionary Spirit;" Rev. T. H. Pattison, D. D., of Rochester, N. Y., on "Missionary Motives;" Rev. Samuel Fallows, D. D., on "The Right of Missions," and Rev. J. M. Bristol, D. D., on "Missionary Heroism."

On Sabbath night a farewell meeting was held in the First Methodist church, where, after a brief season of prayer and conference, the convention adjourned, and the members dispersed, feeling that it had indeed been good for them to be there.

J. E. B.

Women's Auxiliary Board, Etc.

SECRETARY'S REPORT.

The November meeting was one of good news.

College Springs Presbyterial Association has received pledges amounting to $450 for the salary of a new foreign missionary, while Big Spring Presbyterial has $125 for the same purpose.

Dr. S. E. Johnson's renewal of application to the Foreign Board was announced.

The friends of medical missions will be glad to hear that so capable a worker is anxious to help share in the trouble that has come upon our India Mission.

By sailing from New York early in December she hopes to reach Bombay the last of January. Earnest wishes and prayers will surely follow her journeyings.

In this connection it was pleasant to hear of her timely gift of a buggy from Mr. and Mrs. W. W. Grier, of Hulton, Pa., who also remembered Rev. and Mrs. T. F. Cummings in the same substantial fashion.

The Freedmen's Board reports $2,100 at the disposal of our Treasurer, this being the amount received from Sabbath Schools for the Little Boys' Home at Knoxville.

The Purchasing Committee, appointed at October meeting, had sent material for sewing department to Bluestone Mission and to the new station at Athens, Tenn.

Miss Martin's progress in Mansfield Presbytery was given. She was directed to cease work during the winter months, unless sufficient encouragement be received to offset the difficulties in the way of travel.

Dr. Owens, of the Home Board, writes that there is no more hopes of running the Warm Springs Indian school as expected. Of the $1,786 received by the Home Board for that purpose, some $400 was spent in necessary purchases for preliminary work, and the remainder will be returned to the Women's Board.

Mrs. Henrietta Brown, the special missionary at Portland, Oregon, sent an encouraging account of her first month's work.

The Treasurer's receipts were $2,268.21. Thank Offering envelopes, advertised in the November MAGAZINE, will be on sale December first.

Those who happen to be life members of the General Missionary Society are rejoicing over their handsome certificates. Mrs. J. B. Herron is the artist whose designs and work have been so kindly given.

MARGARET M. SHAW.

RECEIPTS FOR OCTOBER, 1889.

Foreign.—Miss Mary Bruce, Albany, N. Y., for India, $10; Burgettstown, 9; Mission Band Burgettstown, 15; Mt. Jackson, 10; Bethel, B. V. Pres., 10; a little girl, Wyoming, Ia., 59 cents; Southfield, for Egypt, 5; Oil City, 8; High Ridge, 10; Tarkio, 26.40; Deer Creek, 3, Shiloh, Ind., 14; Aledo, 10; Troy, Detroit Pres., 10; Jamestown, 12.35; Harmony, Pa., for Egypt, 16; West Unity, 13; Grove City, 15: Caledonia, Ind., 5; West 44th Street N. Y., 25: Southern Ills. Pres. 7; Loveland, Col., 13; Idana, Kan., 5; Garnett Pres., for India, 5; Summerfield, 9; Warrensburg, Mo., 5.

Salaries.—Miss Thompson, 1st Ohio Pres., 62.50; Miss Campbell, Monmouth Pres., 25; Dr. Sophie E. Johnson, West Moreland Pres., 10; Miss Corbett, Conemaugh Pres., 100; Miss Given, Indiana Pres., 60; Miss C. E. Wilson, Des Moines Pres., 143; Keokuk Pres., 25; Miss Strang, Southern Ills. Pres., 153; Miss Brown, Monongahela Pres., 150; Miss Smith, Garnett Pres. 32.70.

Miscellaneous.—Hanover, to aid in sending missionaries, $4.40; Cove, support of Rosa Hanain in Training School, Egypt, 25; ladies of 6th church, Allegheny, for Miss McKown, 24; L. F. M. S., 1st Allegheny, scholarship in Pressly Memorial Inst., 75; "Shining Light" Mission Band, Wilkinsburg, school in Egypt, 5.85; Elizabeth Sands and little friends, to educate child in India, 1.43; Dorcas Society, 8th church, Pittsburgh, one-half year's scholarship, India, 12.50; Mission Band, Richmond, Kan., for school in Alexandria, Egypt, 5; 2d Cedar Rapids, to roof church in India, 10.

Dr. White's Hospital, for Support.—Elvira, Ia., 10; Mission Rand, Unity, Ia., 10; North Henderson, 7.35; West Unity, 5; Mission Band, 2d Pittsburgh, 2; Warrensburg, 10; Astor, Kan., 2.25.

Home and W. S. Indians.—Burgettstown, 8; Mission Band, Burgettstown, 15; DeWitt, Ia., 17.21 1st Chicago, 30; Southfield, Mich., 4; 1st Ohio Pres.,10; High Ridge, 10; Y.L.M.S., Kirkwood, 21; 1st Monmouth, 30; 1st Denver, 41; Shiloh, 9.50; Madison, 10; 1st New Wilmington, 7.75; Deer Creek, 3; Monroe, Ia., 3.35; Clifton, 10; Y. P. S., Clifton, 10; Troy, Detroit Pres., 10; Cedar Creek, 27; Davenport, 10; Dexter, 7; Y. L. M. S., Beaver, 8.75; 6th Pittsburgh, 25; Y. W. M. S., 6th Pittsburgh. 25; St. Clair, 15; Member of St. Clair, 10; 2d Pittsburgh, 5; Mission Band, 2d Pittsburgh, 8; Garnett Pres., 5; Mission Band, Richmond, Kan., 5; Warrensburg, 10; Astor, Kan., 2.50.

Freedmen's.—Mission Band, Burgettstown, for debt, $20; North Shenango, for Bluestone, 10; Southfield, 4; 1st Ohio Pres., 12.20; Gerlaw, for Chase City, 10; 1st Xenia, 10; Cedarville, 10; Y. P. Soc., Clifton, 5; Miss Donnie's class, West Sunberry, 90c.; West Liberty, 6; Caledonia, Ind., 5; Illinois Southern Pres., for Norfolk, 2; St. Clair, 15; Shining Light, Wilkinsburg, 12; Ewing Band, 6th Pittsburgh, for Norfolk library, 25; 2d Pittsburgh, for Bible reader, 50; Warrensburg, 5; Page Center, 10.

Little Boys' Home.—1st Ohio Pres., $10; Y. L. Soc., 2d Monmouth, 15; Milroy, 4; Spring Hill, 10.23; Troy, Detroit Pres., 10; Harmony, Pa., 50; Ewing Band, 6th Pittsburgh, 25; Garnett Pres., 3; Astor Kan., 5.15; Mission Band, Richmond, Kan., 5; Warrensburg, 2.95.

Little Girls' Home.—Y. L. A. Soc., 4th Allegeny, $25: Mission Band, Richmond, 5.

Church Extension and Parsonage Fund.—2d Des Moines, $7; North Henderson, special, 8; Y. W. M. S., 6th Pittsburgh, 15; Verona, special, 39; McCrory Y. L. M. Soc., 3d Pittsburgh, special, 5.

Ministerial Relief.—Bethel. Beaver Valley, Pres., $10; Carmel, 4; Lower Chanceford, 13; 1st Xenia, 10.

Orphans' Home, Allegheny.—St. Clair, $34.50; Y. W. M. Soc., 1st Pittsburgh, 25;

Undesignated.—Southfield, Mich., $7; Adamsville, 18.

Contingent Fund of W. A. Board.—Mr. Jno. T. Findley, from sale of Mission Band Helper, 64.80; Miss M. M. Shaw, from sale of Mission Band Helper, 50c.; also, from Rules of Order, 3.30, and fines, 1.30.

E. J. SLOAN, Treas.

FOREIGN MISSIONS.

MONTHLY STATEMENT.

The past month has been one of signal interest in our foreign work. The party of whom mention was made in our last statement—thirteen in number—embarked at New York on the *City of Rome* on Wednesday the 16th of October for our two mission fields. May they be accompanied by the Holy Ghost in all their work and be steadfastly sustained by the prayers and the contributions of the churches and friends of missions here at home.

FUNDS.—Receipts, Oct. 12th to Nov. 4th, from all sources, $6,721.65; Remitted to India, $3,410; Egypt, $2000; Travel, $1,110; Outfit, $900; Expense, $50.44.

It will be seen from this statement the Receipts are considerably short of the current expenses. In view of this and with an earnest desire not to be in debt again, the Board, at its meeting this day, sent the following paper to each of the Missionary Associations:

WHEREAS, It appears that the Church is not contributing thus far this year the money necessary to meet the current expenses in our missions, and

Whereas, the large additions made to the missionary forces, (although the salaries of the new missionaries are provided for by congregations and individuals) will necessarily involve largely increased expenditures for the next year, and,

Whereas, It is the determination of the Board that indebtedness to the missions must not again be incurred, therefore

Resolved, That each of the missions be instructed, in making their estimates for the coming year, to keep them at the lowest amount possible and within what may reasonabley be expected the Church will contribute, and thus avoid involving the Board again in debt.

MISSIONARIES.—In the mission in Egypt, Rev. Wm. Harvey has been severely ill—but is fortunately quite restored. Rev. John Giffen and family have safely arrived at Cairo, their station for the time, Mr. and Mrs. T. J. Finney have probably returned ere this to Monsoura from their brief sojourn on Mt. Lebanon in Syria, during which time their hearts were made glad by the birth of a son.

In view of the length of time Dr. and Mrs. Lansing have been engaged in their work in Egypt without a return to this country, and of their present enfeebled state, the Board has formally invited them to revisit this country in the hope that the rest and change which they might thus have would be beneficial to them both.

In the India Mission, Rev. J. P. McKee, asks under the direction of his physician and on the recommendation of the mission, for a return to this country for a time for recuperation. Under all the circumstances the Board has granted the request and it is hoped great good will result to him from the change. * * * * *

J. B. DALES, Cor. Sec.

Philadelphia, Nov. 4, 1889.

PROGRAM FOR MONTHLY MISSIONARY MEETING.

Prayer for the success of missionary efforts.
Sing psalm 96, L. M., 1-4.
Scripture lesson Luke 10: 17-24.
Texts of scripture containing promises concerning the conversion of the heathen.

"Ask of me and I will give thee the heathen for thine inheritance."—Ps. 2: 8.

"Thou hast delivered me from the strivings of the people, and thou hast made me the head of the heathen, a people whom I have not known shall serve me."—Ps. 18: 3.

"The Lord will be terrible unto them, He will famish all the gods of the earth, and men shall worship Him, every one from his place even all the isles of the heathen."—Zeph. 2: 11.

And I will cut off the chariot from Ephraim and the horse from Jerusalem and the battle bow shall be cut off and he shall speak peace unto the heathen and his dominion shall be from sea even unto sea and from the river even unto the ends of the earth."—Zech. 9: 10.

"And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham saying, 'In thee shall all nations be blessed.' "—Gal. 3: 8.

"That the Gentiles should be fellow-heirs and of the same body, and partakers of His promise in Christ by the gospel."—Eph. 3: 6.

"And in that day there shall be a root of Jesse which shall stand for an ensign of the people, to it shall the Gentiles seek and his rest shall be glorious."—Is. 11: 10.

"For thou shalt break forth on the right hand and on the left and thy seed shall inherit the Gentiles and make the desolate cities to be inhabited."—Is. 54: 3.

"A light to lighten the Gentiles and the glory of thy people Israel."—Luke 2: 32.

"For so hath the Lord commanded us, saying, 'I have set thee to be a light of the Gentiles that thou shouldst be for salvation unto the ends of earth.' "—Acts 13: 47.

"I, the Lord have called thee in righteousness and will hold thine hand and will keep thee and give thee for a covenant of the people; for a light of the Gentiles."—Is. 42: 6.

"O Lord, my strength and my fortress and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth and shall say, 'Surely our fathers have inherited lies, vanity and things wherein there is no profit.' "—Jer. 16: 9.

"And the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God."—Acts 11: 1.

"When they heard these things they held their

peace and glorified God, saying, "Then hath God to the Gentiles granted repentance unto life.'"—Acts 11: 18.

"That Christ should suffer and that he should be the first that should rise from the dead, and should show light unto the people and to the Gentiles."—Acts 26: 23.

"And be it therefore known unto you that the salvation of God is sent unto the Gentiles and that they will hear it."—Acts 28: 28.

"For by one spirit are we all baptized into one body whether we be Jews or Gentiles, whether we be bond or free and have been all made to drink into one spirit."—Acts 12: 13.

Sing Psalm 100, 8s, 1-4.

MRS. ISABELLA EDGAR,

New Wilmington, Pa.

QUESTION DRAWER.

[Address all communications for this department to Miss E. W. Pollock, 127 East 8th street, Erie, Pa.]

It is desired in asking the question published this month that the answer to it will bring out a general expression of opinion on the subject; therefore we hope that everyone who reads the question will send us their answer to it, whether it is yes or no.—Ed.

QUES. Shall the MAGAZINE have advertisements?

QUES. Should the officers of the mission band be selected from among the children?

ANS. I reply in the affirmative, for the following reasons. They will learn the rules which should govern a society more readily. They will take more interest in the society in proportion to the responsibility imposed on them. I believe there should always be a leader present from the older society to take the general supervision, but let the young people have the management of it, preparing of programs, &c., &c.

QUES. How can we educate the young people to take part in the devotional exercises at their meetings?

ANS. This question has been very fully answered by Miss Clokey in the "Mission Band Helper." On page 11 of devotional exercises she says: "Make these the most attractive and interesting of all, and *never omit them*. Impress the importance of each one praying for the leader, for one another, and for all the work engaged in. They will soon learn to love that for which they pray. Train children to hear their own voices in prayer. Begin by having the Lord's prayer repeated in concert, led by one of the members standing; again have groups of two or three repeat it; then a single voice; then simple prayers from Scripture quoted; then follow with single petitions or sentence prayers. This plan faithfully carried out, gradually leads to many taking active part in the prayer service." In a private letter from the author, on this subject, she says: "The only additional suggestion I can now make, is to write out a short opening and closing prayer on the blackboard, and have the children commit them to memory, so as to use them in concert as occasions require. By impressing upon the minds of the children that they need to ask God's presence with them, to direct them in their exercises, or their work—or even their play (if they have a half hour's social occasionally at the close of Band meeting) and then to return thanks for the blessings He may give them is a practical lesson that will influence their entire future. The need of God's help and gratitude for all His goodness are important lessons to be taught."

For the use of Bible texts and how best to teach them to the children, and how and when to hold praise and thanksgiving services, I will refer the reader to the "Mission Band Helper," which is almost indispensable to the leader of a Band.

The semi-annual meeting of the Woman's Missionary Society of Monongahela Presbytery was held in the McDonald church, McDonald, Pa., morning and afternoon of Thursday, October 10, 1889. The platform being beautifully decorated with plants and flowers added much to the cheerfulness of the church. In the absence of the president, Mrs. M. M. Patterson, Mrs. Maggie Watson opened the meeting with devotional exercises, assisted by Mrs. Wallace and Miss Dennison. Mrs. Herron was then elected to take charge of the meeting. An interesting and encouraging report was read by the treasurer, Mrs. Reid. The constitution was adopted and the printing committee instructed to have it printed at once. After the usual items of business we listened to the following interesting program: Papers by Miss Carrie Reed, of the 3d church, subject, "Christ Likeness;" Miss M. G. Wallace, of Robinson Run, subject, "Woman's Work in the Church;" Miss Jennie Musgrave, of the 2d church, subject, "Missionary Forces;" Miss Laura McCurdy, of Union, subject, "Our Present Responsibility and Duty." Recitations by two members of Robinson Run Mission Band, Misses Nellie M. Robb and Nettie Shaw. Conference opened by Mrs. McPherson, subject, "In what new lines can our Society work for Christ and Humanity."

Mrs. Douthett opened the afternoon session with a Prayer and Praise service and was assisted by many. Miss Dennison gave an interesting talk on her work as Bible reader among the colored people of Norfolk.

The following resolutions were adopted:

WHEREAS, there seems to be a growing disregard of the sanctity of the day which God, in his infinite wisdom, has given to the human family for physical rest and spiritual refreshment;

WHEREAS, the fourth commandment is just as explicit and imperative in its demands as any of the precepts of the decalogue, and God has promised a rich reward to those who keep it holy and has threatened with fearful judgments those who desecrate it;

WHEREAS, this alarming disregard of the sacred obligations of the Sabbath is manifest, not only among worldlings, but among professing Christians, therefore

Resolved, 1st, That we show our respect and reverence for the day that is most holy to the Lord by always calling it its own God-given, significant name, Sabbath.

2d, That it is our duty to use our influence against the buying and reading of "Sunday" newspapers by professing Christians, and earnestly appeal to them to desist from this flagrant violation of the law of God, and to patronize only those papers that publish no edition on Sabbath.

3rd, That by our prayers, instructions, examples, active and persistent efforts, we help to protect the sacredness and peace of the day of rest.

Taking into consideration the goodness and mercy God has shown us in prospering our work

during all the past years, and our increased responsibilities and vast possibilities for the future;

Resolved, 1st, That we have reason to be sincerely thankful to God for the special favor He has accorded us in the prosecution of the work committed to our care, and the remarkable success achieved.

2d, That we seek a new and mo e thorough consecration to all the Christian enterprizes we have undertaken; that we put forth the most earnest efforts to give to each of these the attention and support needed to make this year, already somewhat advanced, more prosperous financially and in the way of effective work than any that has preceeded it.

Resolved, That we tender to the good ladies of McDonald and community our hearty thanks for their kindness and generous hospitality extended to the members of this society in the good dinner provided.

Resolved, That this society extend to the Pennsylvania Railroad Company special thanks for the favor granted in the way of reduced fares.

Delegates to the convention to be held in Washington, Iowa, are, Mrs. Jean Sands, principal, Miss Bertha Wallace, alternate, of the 8th church; Mrs. W. D. Irons, principal, Miss Nettie George, alternate, of McDonald; Miss Lizzie McKee, principal, Mrs. N. Snyder, alternate, of the 10th church; Mrs. J. P. Wallace, principal, Miss Jennie Campbell, alternate, of Robinson Run.

The association is entitled to eight delegates, but the distance being so great the expense would necessarily be heavy so it was decided to send but four.

Association adjourned to meet in April in the Eighth church.

Rev. Irons pronounced the benediction.

MARGARET J. MITCHELL,
Cor. Sec.

The fourth annual convention of the College Springs Woman's Presbyterial Missionary Association was held in College Springs, Iowa, October 8th and 9th. Twenty-seven delegates and twenty-three visitors were in attendance, and good audiences were present during the five sessions of the convention. The program was carried out in full, the exercises on Tuesday evening consisting of an address of welcome by Miss Bessie Anderson, the response by Mrs. Mehaffy, of Tingley, a recitation by Miss Lida McNary, of Tarkio, and an exercise by the College Springs Mission Band. On Wednesday evening Rev. J. M. French, of Omaha, delivered an excellent address upon "Morning stars in the foreign mission field." During the morning and afternoon sessions, Mrs. Millen, of Clarinda; Mrs. Rev. Wm. Brown, Mrs. Rev. J. A. Wiley and Mrs. John Henderson, of College Springs, in carefully prepared papers, presented the condition and great needs of our different mission fields; and very practical and helpful papers were read by Mrs. Fannie Hanna, of Tarkio, upon "Hinderances to effectiveness in missionary work and how to overcome them;" by Mrs. J. D. McLean, of Red Oak upon "Personal Responsibility," and by Mrs. McCoy, of North Page, upon "The advantage of training the children in Christian work and Christian giving." Some important questions were earnestly discussed, and much business transacted. The following officers were elected for the ensuing year: President, Mrs. Anna Pattison, of Coin, Ia.; 1st Vice President, Mrs. Rev. J. A. Wiley, of Red Oak; 2d Vice President, Mrs. Rev. T. J. Kennedy, of College Springs; Recording Secretary, Lizzie W. Johnson, of College Springs; Corresponding Secretary, Miss Sadie M. Finley, of College Springs; Treasurer, Mrs. J. D. McLean, of Red Oak. As delegates to the next Women's General Missionary Society as principals were chosen, Lizzie W. Johnson, Mrs. Rev. J. A. Wiley, Mrs. Rev. W. P. McNary, Mrs. Fannie Hanna, and Mrs. Mehaffey; alternates, Mrs. Rev. T. J. Kennedy, Mrs. J. D. McLean. Mrs. Millen, Mrs. Anna Pattison and Mrs. Rev. Wm. Brown. It was decided to date the reports of the year from April to April. According to previous notice the following amendment to the constitution was offered and adopted:

"The officers and delegates shall be nominated by informal ballot and elected by formal ballot. The formal ballot may be cast by the Secretary if the convention so order."

In answer to certain communications from the Secretary of the Foreign Board the Association resolved "That inasmuch as the medical missionary for whom they pledged one half salary was not likely soon to be sent out, and no other Presbyterial Association had come forward to pledge the remainder of the salary, they now recede from that proposition and pledge $450 for the support of a lady missionary in the foreign field, who would be selected by the Women's Board." The Corresponding Secretary was instructed to ascertain the amount the different congregational societies would pledge. The resolution committee reported the following which were adopted:

Resolved, 1st, That we praise and magnify the Lord for the wonderful manifestation of the power of the Holy Spirit upon the hearts of men this last year, and that with renewed vows of consecration, we as women will give ourselves to the service of the Master.

2d, That this Presbyterial Association accord gratitude to the Master for the work he has given us to do in this and other lands.

3rd, That we extend our hearty thanks to the congregation of College Springs for the kindness and generous hospitality shown to the members of the convention.

4th, That we tender our heartfelt thanks to the President and Secretary for their energy, efficiency and patience throughout the entire meeting.

Red Oak was decided upon as the place of holding the next meeting. Secretary.

The Women's Missionary Society of Frankfort Presbytery met at Clinton, September 3, 1889. Devotional exercises conducted by the President. The address of welcome was given by Miss Bessie Taggart, of Clinton. Encouraging reports were heard from many of our societies.

Selections were read by Miss Emma Hall and Miss Sterling. Recitations were given by Misses Armstrong and Holmes. An interesting recitation was given by six little girls of Clinton. A paper prepared by Miss Maggie Baily was, in her absence, read by Mrs. D. S. McKenzie, subject, "The Time to Work." A paper, subject, "Bible History," was read by Mrs. Effie Robertson. Miss Belle Shane read a paper, subject, "Our Responsibility;" and Miss Emma McKenzie, subject, "We Will Work."

By vote of society it was decided that the Presbyterial meetings should consist of an afternoon and evening sessions and convene at 1:30 p. m. on the 1st Tuesday of September.

It was also decided that the executive committee

should consist of the president, secretary and one member from the society where the Presbytery meeting should be held.

On motion society agreed to spend half an hour in devotional exercises at each meeting, participated in by delegates.

The following officers were elected; President, Mrs. Flora Golden; Vice-President, Mrs. Ida L. McKirahan; Secretary, Mrs. Jennie Littell; Treasurer, Mrs. Mattie McKenzie. Mrs. Ida McKirahan was elected delegate to the Women's General Missionary Society, with Mrs. Taggart, alternate. Mt. Pleasant was chosen as the place of next meeting. After one-half hour spent in devotional exercises, society adjourned until evening session.

In the evening a very interesting address was given by Rev. J. M. Wallace, in which he demonstrated the need of women's missionary societies, the responsibility of women in this matter, and gave scriptural examples of missionary work done by women. After a vote of thanks to the people of Clinton for their kind entertainment, and to Rev. Wallace for his excellent address, society adjourned.

MRS. FLORA GOLDEN, President.
MRS. JENNIE LITTELL, Rec. Sec'y.

RESOLUTIONS.

Resolutions of the Women's Missionary Society of East Liverpool, Ohio, on the death of Mrs. Wm. Anderson:

WHEREAS—God, our Heavenly Father, hath called to her reward our dear sister, Mrs. Sarah Anderson; taking her to himself on the morning of August 21, 1889, in the 50th year of her age,

Resolved—While we weep for our loved one gone, we humbly say, "Thy will, O Lord, be done;" we know "Thou doest all things well."

Resolved—That we, as a society, be admonished by her sudden death of the uncertainty of life, and of the certainty of death; that by this sad providence we hear God saying to us: "Whatsoever thy hand findeth to do, do it with thy might; for there is no work, no device, nor knowledge, nor wisdom in the grave whither thou goest." "Prepare to meet thy God."

Resolved—That, in her death, our church has lost a devoted member; our society a kind, loving, honored friend, whose memory we will ever cherish.

Resolved—While we deeply sympathise with the bereaved family in their loss of a good, kind loving, Christian wife and mother, we can but commend them to the loving care of Him who saith, "As one whom his mother comforteth, so will I comfort you," and pray that He who redeemed their loved one may be their Redeemer, and may speak to them saying, "Let not your heart be troubled." To all the friends and relatives of Mrs. Wm. Anderson we would say, "Not dead, but only gone before."

Resolved—That these resolutions be recorded in the minutes of our society, and a copy sent to the bereaved family, and to the WOMEN'S MISSIONARY MAGAZINE for publication.

MRS. J. C. TAGGART,
MRS. CAL. GASTON,
MRS. WM. GLENN,
MRS. BELL BARNES,
} Committee.

Mrs. Wm. Anderson, just the week before her death, renewed her subscription for the WOMEN'S MISSIONARY MAGAZINE, saying (when asked if she would take it this year) "Why of course, I would not like to do without *our* MAGAZINE. I enjoy it so much."

The following is the action taken by the Ladies' Missionary Society of the United Presbyterian church of Springfield, O., on the death, July 4th, 1889, of their beloved sister, Mrs. Eliza W. Clokey, wife of their former pastor, Rev. Joseph Clokey, D. D., deceased.

Resolved, 1st, That we hereby testify to her beautiful Christian character; to her long-continued interest in the work of missions; to her liberality in contributing to the objects which it seeks to forward, and to her zeal in the great work of missions.

Resolved, 2d, That in this bereavment we recognize the will of Him whose judgments are unsearchable and whose ways are past finding out, and that in the "fullness of time" our Father called her home to her eternal rest.

Resolved, 3rd, That in her death, we, as members of this society, deeply feel our loss; yet we would bow in humble submission to the will of our Heavenly Father, knowing that "He doeth all things well."

Resolved, 4th, That we extend our sympathy to the family in their sad bereavement.

Resolved, 5th, That a copy of these resolutions be given to the family; also be placed on the minutes of the society, and published in the church papers.

Resolutions of the Ladies' Missionary Society of Mission Creek, Neb., on the death of Mrs. Lydia Anderson.

WHEREAS, God, in His all wise providence, saw fit on the 7th of July, 1889, to suddenly call from her place in the Church here below, to a place in the Church triumphant on high, our beloved sister, Mrs. Lydia Anderson, therefore

Resolved, That we, her sisters and fellow-members, bow in humble submission to the Divine will, in this dispensation of His providence, sad though it is, to be deprived of the cheerful companionship of this our dear friend.

Resolved, That we feel called by this providence to renewed effort in doing our Master's work, seeing the time is short and its close uncertain, in which we are permitted to do that work, and realizing that soon the place which now knows us, shall know us no more forever.

Resolved, That the bereaved husband and children have our deepest sympathy in this sudden taking away of one who was to them a faithful wife and mother.

MRS. C. HOOD,
MRS. IONE HENDERSON,
Committee.

Action of the Woman's Missionary Society, of McKeesport, Pa., on the death of their sister and co-worker, Mrs. Mary J. Brown, who died July 17, 1889.

Resolved, That we bear cordial testimony to her Christian character, to her faithful performance of duty, to her kind and tender care for the sick and sorrowing, to her quiet submission under long and severe affliction, and to her willingness to go at the Master's call.

Resolved, That we tender our heartfelt sympathy to the sorrowing husband and friends, praying that they may be enabled to say, "Even so Father, for so it seemed good in thy sight."

Resolved, That this action be recorded in the society's minutes, a copy presented to the family, and published in the Women's Missionary MAGAZINE. Committee.

FRANCES RIDLEY HAVERGAL.